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pass from one jugular to the other as do the corpuscles of pigeon's blood, and the mean velocity of the current lies somewhere between the two rates determined.—*Am. Jl. Med. Sci.*, No. CLXXIV.

PSYCHOLOGY.

THE NATURE OF INSTINCT.—This subject has lately been discussed by Messrs. Romanes and C. Lloyd Morgan. As to the view that there is a science of comparative psychology as held by Romanes and others, Mr. Morgan inquires, in *Nature* for Feb. 14, (1) Whether there is a science of comparative psychology; (2) discusses the place of consciousness; (3) the lapse of consciousness; (4) a psychological definition of instinct; (5) a physiological definition of instinct; (6) the origin and development of instinct. Mr. Morgan thus concludes:

1. While fully admitting the great interest that attaches to the study of the inferred mental faculties of the higher brutes, I believe that, from the ejective nature of the animal mind and the necessary absence of verification, no science of comparative psychology, except such as is restricted to "objective psychology," is possible.

2. Of the four views of the place of consciousness in the animal world, only one—that of *free will*—renders the study of the actions of animals incapable of scientific treatment. Of the other three I believe *determinism* to be the most satisfactory. According to this view both neuroses and psychoses are subject to law. But from our necessarily ejective knowledge of psychoses, we are forced to confine our attention (from the scientific point of view) to the objective phenomena of neurosis, especially as manifested in conduct; of the psychoses, we can know nothing with certainty; of the neuroses we may learn a little; of conduct we may learn much.

3. From the principle of the lapse of consciousness certain corollaries may be drawn: (*a*) That it is difficult or impossible to say what amount of consciousness, if any, an action performed by my neighbor involves; (*b*) that it would seem probable that the lapse of consciousness in the individual is paralleled by a lapse of consciousness in the species; and (*c*) that the hypothesis that instinctive actions are unconscious is incapable of disproof.

4. On the general ground given in 1, and on the special ground given in 3, I see great difficulties in accepting the psychological theory of instinct—that instinct is reflex action into which is imported the element of consciousness.

5. In accordance with the principle thus advocated, a physiological definition of instinct must be sought. Some such definition as this may be proposed: *Instinctive actions* are actions performed by the individual in virtue of his possession of a special

type of nervous organization, that is, a type of organization common to his species.

6. The question of the origin and development of instincts thus becomes a question as to how this special type of structure has been evolved. It takes its place as part of the general question of the evolution of structures—the actions being the external manifestations of internal structures. To the question as to the relative importance of direct and indirect equilibration I could give no definite answer within the limits of this article, and therefore gave quotations from Darwin and Herbert Spencer.

INTELLIGENCE IN THE BEAR.—*Nature* contains the following anecdote, contributed by J. M. Hayward, of a bear in Russia: "The following was narrated to me by Mohl's brother, on whose estate it took place. The carcass of a cow was laid out in the woods to attract the wolves, and a spring trap was set. Next morning the forester found there the track of a bear instead of a wolf on the snow; the trap was thrown to some distance. Evidently the bear had put his paw in the trap and had managed to jerk it off. The next night the forester hid himself within shot of the carcass to watch for the bear. The bear came, but first pulled down a stack of firewood cut into seven-foot lengths, selected a piece to his mind, and taking it up in his arms, walked on his hind legs to the carcass. He then beat about in the snow all round the carcass with the log of wood before he began his meal. The forester put a ball in his head, which I almost regret, as such a sensible brute deserved to live."

ANTHROPOLOGY.¹

UNIFORM CRANIOMETRY.—In September, 1877, a craniometric conference was held in Munich (*Correspondenzblatt*, 1878, No. 7), and a second conference in August, 1880, in Berlin (*Correspondenzblatt*, Bericht über die XI., Allg. Versamml., pp. 104-106). At the thirteenth general meeting at Frankfort, August, 1882, a perfected scheme was proposed. This is published in *Archiv für Anthropologie*, xv, pp. 1-8, 1884, and signed by sixty-seven of the most eminent anthropologists in Germany, Switzerland, Austria, Italy and Russia.

The Horizontal.—The line selected for the horizontal of the skull is that extending from the lower edge of the orbital cavity to the middle of the ear cavity or the upper edge of the internal meatus.

The linear measures of the cranium are 16; of the face, 15. The capacity of the skull is taken with shot, if possible. The cranial indices are as follows:

Dolichocephaly.....	.75 and under.
Mesocephaly.....	.751-.799.
Brachycephaly.....	.80-.85
Hyperbrachycephaly.....	.851 and over.

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